

# VÁSTÁDUS EANA

# THE ANSWER IS LAND

by ELLE SOFE SARA





## BURES BOAHTIN!

Vástádus eana lea dikta maid mun oidnen muhtin jagiid áigi. Dikta lea oassi Rájácumma dáidagis maid Jenni Laiti, Niillas Holmberg ja Outi Pieski leat ráhkadan mas gávccii diktacealkaga leat cegejuvwon Deanu čázádahkii gaskal Norgga ja Suoma ráji. Mu mielas lea Rájácumma-prošeakta erenoamáš go lea politihkalaš ja aktivistalaš dáidda mas lea ráhkisvuohta guovddážiis, iige suhttu.

Ráhkisvuohta ja oktavuoha lundui, birrasii ja olbmuid leat áššit mat leat dehálaččat ja oahppásat munnje gii orun ja lean oassin sámi gilážiis Guovdageainnus. Nu munnje čuožžili hállu ráhkadit dánssa ja luohhtevásáhusa mas oktavuoha báikái, nuppiide olbmuid ja searvevuohta lea guovddážiis. Nu vulggii Vástádus eana.

Luodit mat čudjet leat báikeluodit ja luodit main luondu lea guovddážiis. Muhtin luodit leat arkiivvas vižžojuvwon, muhtumiid lea komponista Froda Fjellheim bidjan, ovttá luodit letne moai Sara Mariellein oahppan Ivvár-Niillas rohkis ja ovttá luodit lean mun bidjan. Lea erenoamáš ahte dát luodit mat bohtet miehtá sámi, juigojuvvojit, gullojit ja ožžot saji servodagas juohke háve go mii deaivvadit gehččiiguin.

Dávjá olbmot jerret mus mo sii galget defineret ja geahččat dan maid mun ráhkadan, leago dá dánssa, konseartačájálmás, teahter vai mii? Mu mielas ii dárbbas defineret. Vástádus eana lea nugo lea. Divtte dilálašvuođa dego dohppet du, dovdda ja vásit!

**Unit- Ánte Rávnna ja Heik- Erke Niillasa Elle Sofe**  
Dáiddalaš jodiheaddji ja dásadáhkki

## WELCOME!

The Answer is Land is a poem that I came across a few years ago. The poem is part of an artwork called Kiss From the Border by Jenni Laiti, Niillas Holmberg and Outi Piesku, where eight lines of poetry were placed along the Deanu river valley, on the border between Finland and Norway. The Kiss From the Border project caught my attention because it is political and activist art that is driven by love rather than anger.

Love and connection to nature, our surroundings and people are important to me, as I live in a Sámi village and society. I had an urge to create a dance and yoik experience where connection to the place (the land, nature) and togetherness are the main themes. That's the starting point of this project.

The yoiks (Sámi traditional songs) are mountain yoiks and yoiks relating to nature. Some are from archives, some composed by Frode Fjellheim, one of the yoiks performer Sara Marielle and I have learned from an elder, and one of the yoiks is composed by me. It feels truly extraordinary that these yoiks, that come from all over Sápmi, are yoiked, heard and get a space in the public each time we meet an audience.

Often people ask me how they should define or look at my work: is it dance, is it a performance concert, theatre or what? In my opinion there is no need to define. Vástádus eana/ The answer is land is its own. Let yourself be carried away, feel and experience it!

**Elle Sofe Sara**  
Artistic leader and choreographer







**“POWERFUL  
IN A QUIET YET  
MAGNIFICENT WAY”**

Karen Frøslund Nystøyl, NRK

PHOTO: ANTERO HEIN



**“THE RICHES OF YOIK  
MEET THE POWER OF  
CONTEMPORARY ART”**

Karen Frøslund Nystøyl, NRK

PHOTO: ALEXANDER BROWNE



**Lobi bivdit/ Asking for permission**  
(luohteálgu, pre-yoik)

Luohtedáhkki/ Composer: Sara Marielle Gaup Beaska  
Dajahusat/ Text: Elle Sofe Sara, Sara Marielle Gaup Beaska

Vuollegašvuodain bivddán lobi  
Báikkis bivddán lobi leahkit  
Attán lohpadusa báikái, eatnamii  
guođdit nu mo gávdnen

Asking for permission with humbleness  
Asking this place permission to be here  
Giving a promise to this place and land  
To leave it as I found it

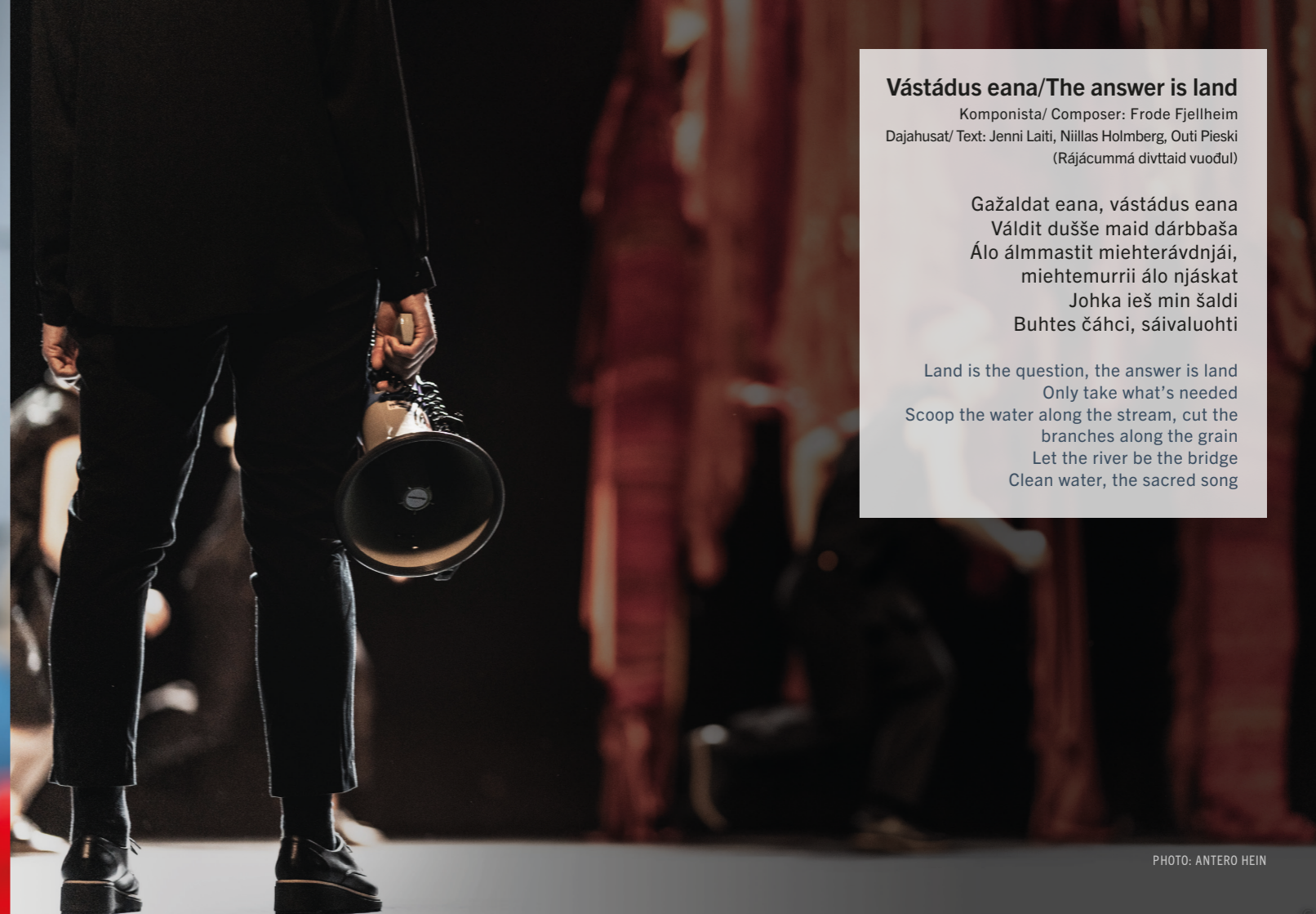


**Vástáduš eana/The answer is land**

Komponista/ Composer: Frode Fjellheim  
Dajahusat/ Text: Jenni Laiti, Niillas Holmberg, Outi Pieski  
(Rájáccummá divttaid vuođu)

Gažaldat eana, vástáduš eana  
Váldit dušše maid dárbbabaša  
Álo álmastit miehterávdnjái,  
miehtemurrii álo njáskat  
Johka ieš min šaldi  
Buhtes čáhci, sáivaluhti

Land is the question, the answer is land  
Only take what's needed  
Scoop the water along the stream, cut the  
branches along the grain  
Let the river be the bridge  
Clean water, the sacred song





## Dálvi/ Winter

Komponista/ Composer: Frode Fjellheim  
Dajahusat/ Text: Elle Sofe Sara

Dálvi bohtos ain  
Let the winters still come

## Leaibejoga gájanasat/ Eccos from the Leaibe river

Komponista/ Composer: Elle Sofe Sara  
Arr.: Frode Fjellheim



## Luukin vää´r/ The Lukin mountain

Árbevirolaš leudd maid Anfisa Ivanova Gerasimova oahpahii.  
Traditional leudd taught by Anfisa Ivanova Gerasimova.  
Arr.: Frode Fjellheim

Luukin vää´rr lij go ceerkavena da  
Luukin vää´rr lij go ceerkavena.  
Suu´pp má´te lij go paappáena,  
suuþp máte lij go paappáena.  
A suála- vää´rr lie go vooltárena,  
A suála- vää´rr lie go vooltárena.  
Kuózz áåuša lie go tuóvvásena da  
kuózz áåuša lie go tuóvvásena.

Luukin- vaara on kuin kirkko.  
Haapapuu on kuin pappi (papin kaapu).  
Saarivaarat ovat kuin alttari.  
Kuusenoksat (-kävyt) ovat kuin  
tuohuskynttilöitä.

The Lukin Mountain was like a church,  
an aspen tree was like a priest.  
The Isle Mountains were like an alter,  
the cones of spruce were like candles.



## Gabba heargi/ The white driving reindeer

Komponista/ Composer: Frode Fjellheim ja árbevirolaš luohti maid oahpahii Anna Nilsson Lasko Árjetpluovis eret (voksarullabádden Karl Tirén).  
Frode Fjellheim and traditional yoik by Anna Nilsson Laskos from Arjeplog (wax roll by Karl Tirén).

## Stoerre vaerie/ The Great Northern Mountain

Árbevirolaš vuelie maid Gaebpien-Njaita Charlotta oahpahii.  
Traditional vuelie as taught by Gaebpien-Njaita Charlotta.  
Arr.: Frode Fjellheim

Stoerre vaerie  
Söökes leah kraesieh  
Aaltoeh miesieh gáatoeminie  
Daate lea stoerre vaerien vuelie

Umbesámegillii/ Ume Sámi original:  
Stuora várrie  
Sügs leäh krásieh  
Álduoh miesieh I' gvahtuominne  
Dáhta leä stuora várien vuöllie

The Great Northern Mountain  
Lush is the grass  
The female reindeers and the calves grazes  
This is the yoik of The Great Northern Mountain



## Báhcet dearvan Beahcán duoddarat/ Farvel Beahcán-viddene

Árbevirolaš luohti maid Ivvár Niillas rohkki oahpahii.  
Traditional yoik as taught by Nils I. Porsanger.

Báhcet dearvan, báhcet dearvan Beahcán duoddarat  
Dál mii fertet din maid guođdit  
li lean ruoktu, ii lean ruoktu gosa bođiimet  
Buot lei amas, buot lei vieris gosa bođiimet.

Boardat ala čuoččahii ja juoiggadii dan luođi  
go fertii vuolgit, fertii guođdit  
Báhcet dearvan ráhkis duoddarat

Farevel Beahcán tundras, farevel Beahcán tundras  
Now we have to leave you  
No home, no home where we arrived  
Everything was unknown and strange where we arrived

She stood on the stairs and yoiked the yoik  
When she had to leave, had to leave behind  
Farvel dear tundras



## Miellačájeheami birra

Munnje lea hui dehálaš dáguhit ahte lea earru *Vástádus eana* čájálmasa gaskkas ja albma miellačájeheamiin. *Vástádus eana* lea dáiddalaš buvttá mas ulbmil lea gudnejahttit olbmuid geat čájehit mielaset go dahkko boastut juogo sin iežaset vuostá, nuppiid vuostá dahje eatnama vuostá. Háliidan gudnejahttit olbmuid geat ángirušet dahkat máilmmi buoret báikin, leaš dál stuora miellačájeheamiin dahje árgabeaivvis.

## Ovttasbargat sápmelaččaiguin ja earáiguin

Mun ovttasbarggan sihke sápmelaččaiguin ja eará álbmogiid olbmuiguin. Oallugat jerret mus manin mun in bargga sámi dásáriiguin. Mun barggan sámi dásáriiguin muhtomin, muhto mu mielas lea deháleamos ahte váldodáiddárat leat sápmelaččat, nugo dán prošeavttas lean mun, komponista, bivttashábmejadji ja čuovgahábmejadji. Mun duodai dovddan ahte sii geat leat lávdde alde ja viso mu ovttasbargoguimmiin lea nana ipmárdus ja atnet árvvus gos mun boadán, sihke kultuvrra dáfus ja dáiddalaččat.

## About the resistance

It is important to distinguish that there is a difference between *Vástádus eana* and actual activist movements. This is an artistic work that is meant to pay tribute to all the people resisting when there is injustice towards themselves, others or the land. A tribute to all the people who engage to make the world a better place, in mass movements or in everyday life.

## Working with indigenous and non-indigenous performers

In *Vástádus eana* I collaborate with Sámi and Norwegian performers. Many people ask me why I don't work with Sámi dancers. Sometimes I work with Sámi dancers but for me it is most important that the key artists in projects are Sámi, like me, the composer, costume- and light designer are in this project. I truly feel that all the performers and other collaborators have an understanding and respect to where I come from, culturally and artistically.





## Jos vástádus lea eana, de mii lea gažaldat?

Čálii: Áili Keskitalo

Okta álgoálbmogiid dovdomearka lea gullevašvuohta eatnamii, čanastagat eatnamii. Diehtit gosa don gulat, gos du áhkku čuohpai gámasuinniid, gos du máttarádjás lei fierbmesadji, gos du eadni lávii lubmet, gos lei soga geasseguhtoneana, buot dát muitala gii don leat.

Go váccát eanadagas, de muittát gii doppe vádjolii du ovdal ja muitalusaid sin birra. Don gulat luodí iežat siste, don soaittát ieš juoiggastit. Eallinvuorbi ja historjá sáhttet dolvon soga ođđa guovlluide, dattetge guottát don álohii muittu dan eatnama birra mii lei. Dát muitu sáhtta leat sihke čáppat ja rašši.

Mii sáhttit ain vásihit sirdima, vuojuhuvvot eret min eatnamis. Dán áigge sáhtta maiddá leat ođđaáigásašvuohta mii doalvu min eret. Eallin fállá midjiide juoga eará, mii orru leamen buoret. Dieinna lágiin sáhttet čatnasat eatnamii rihkkojuvvot. Jos mii leat sirdojuvvon eret eatnamis, vai leago eana válđojuvvon mis eret? Geat mii de leat dalle?

Mu ruovttobáikkis lea albmi stuorát go buot eará báikkiin gos mun lean leamaš. Doppe vuoigŋan mun geahppadeappot, juohke lávkki maid mun válddán lean válđán ovdal, dattetge gávnnan mun oppa áiggi juoga mii lea ođas. Eana lea rievdan, dat šaddá mu birra. Dat mii galgá leat duottar, šaddá. Dat orru ruotnaset ja eanet šattolaš, muhto dat ii oro dattetge riehta. Go diehtit ahte dálkkádat rievdá, de buktá dat eahpesihkarvuođa maiddá doppe gos mii dovdat iežamet eanemus oadjebassan. Eana ii leat dat mii ovdal lei.

Jos eana lei vástádus, de lea go gažaldat maiddá rievdan?

## If the answer is land, what is the question?

By: Áili Keskitalo

One of the characteristics of Indigenous peoples is the relationship to an area, the ties to the land. The certainty of where you belong, the knowledge of where your grandmother cut shoe grass, where your great-grandfather had his salmon place, which bogs your mother picked arctic berries on, where the summer pastures of your family is, all this tells something about who you are.

As you walk through the landscape, you remember who went before you, and the stories about them. You hear the yoik inside you, you may yoik yourself. Fate and history may have taken your foremothers to new areas, yet you always carry with you the memory of the land that was. This memory can be both beautiful and painful.

We can still experience being forcibly displaced, chased away from our country. But today, also modernity can take us away from the land. Life offers us something else, something that may seem better. In this way, the ties to the land can be broken. If we remove ourselves from the land, is the land removed from us? Who are we then?

In my hometown the sky is bigger than anywhere else I have been. Here I breathe more freely, every step I take is familiar, yet I always find something new. The country is changing, growing around me. What should be a tundra, a treeless mountain plain, is growing trees. It looks greener and more fertile, but it still does not feel right. Climate change creates uncertainty even where we should feel safest. The land is not as it should be.

If the land was the answer, has the question also changed?



PHOTO: ANTERO HEIN



PHOTO: ALEXANDER BROWNE

**“IT IS ABOUT WHAT A HOME  
CAN BE, AND THE ANSWER  
LIES IN THE IMPORTANCE  
OF COMMUNITY. HOME IS  
WHERE YOUR FLOCK IS.”**

Karen Frøslund Nystøyl, NRK

PHOTO: MARIUS FISKUM

**PERFORMANCE  
OF THE YEAR –  
HONORABLE MENTION  
VÁSTÁDUS EANA**

Theater critic Amund Grimstad



dáiddalaš jodiheadji, koreográfa-  
artistic director, choreographer  
ELLE SOFE SARA

lávde alde- performers  
KAJSA BALTO  
JULIE MOVIKEN  
OLGA-LISE HOLMEN  
SARA MARIELLE GAUP BEASKA  
EMILIE MARIE KARLSEN  
NORA SVENNING  
GRETE DALING

komponista- composer  
FRODE FJELLHEIM

mielkoreográfa - co-choreographer  
ALEXANDRA WINGATE

drámáturga- dramaturge  
THOMAS SCHAUPP

biktasat- costumes  
ELLE SOFE SARA  
RAMONA SALO

lávdehábmén- set design  
ELIN MELBERG

čuovgahábmén- light design  
ØYSTEIN HEITMANN

čuovga tehnikkkár- light technician  
ANNIELL OLSEN

jietna tehnikkkárat- sound technicians  
EIVIND STEINHOLM

johttin jodiheadji- tour leader  
INGVILD KIRKVIK

produseanttat- producers  
MAIKEN GARDER/ DAVVI  
MAGNUS NORDBERG/  
NORDBERG MOVEMENT  
SIRI BØRS-LIND

some- social media  
ÁNNE KÁTJÁ GAUP

gáhpirduojárat- hat sewing  
ZOJA GALKINA

UNNI FJELLHEIM  
SARA INGA UTSI BONGO  
KAREN INGA BULJO OSKAL  
JORUNN LØKVOLD  
HILLY SARRE

gákteduojárat- dress sewing  
KAREN INGA BULJO OSKAL  
ANN MARI SARA

čájálmasa namma boahtá dás- performance title  
RÁJÁCUMMÁ/ KISS FROM THE BORDER  
NIILLAS HOLMBERG  
OUTI PIESKI  
JENNI LAITI

video documentation and photos  
ANTERO HEIN/ HEIN CREATIONS  
ALEXANDER BROWNE





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Tromssan ja Finnmárkun fylkirkomuotti

DAIDDAFOANDA



SÁMIRÁDDI  
SAMMELASNEUVADO  
SAMERÁDDET  
ČOČOČ ČAANDIS  
SÁMI COUNCIL

SPENN

mielbuvtadeaddjit- co-producers

